7: Joest--62 [5] E-5 (no date) 1882 Formosan Aborigines
116, 192, 784, 826 Chin-hoan

The Chinwans seem to have some form of taboo. Thus no one may enter a village in which the inhabitants are fasting; to signify that an object may not be touched or that they do not want to give it away, they say hiang. It is for them a great shame to let someone even touch their head. The bags in which they keep the heads of their enemies, the pig-tails of Chinese, etc., are also haing.

21: Asai--8 L-5 (1935-46) 1950 Formosan Aborigines
116, 626, 776, 784 Yami

"There are many tabus among the Yami. They believe that anyone who goes against the laws will be killed by the gods."

31: Hofmann--625 [2] N-3 (1909) 1912 Formosan Aborigines
116, 262, 343, 784 Tsou

The food of the natives consists chiefly of millet, rice, and Colocasiae. This is supplemented by game, deer and boars, as well as pork and chicken. The natives also eat fish, which they obtain in abundance in the many streams on the mountains. The Tsou natives are not allowed to eat fish in their homes; the reason for this taboo is not known. If they want to eat trout, they must eat in a house built for this purpose. There is an open shed with a straw roof erected on pilework in Tappan which is used on those occasions.

34: Del Re--33-34 U-4 (no date) No Date Formosan Aborigines
116, 784, 562, 823, 226, 793 Yami

"So great is the importance attributed to the visit of the flying fish, that during this period fishermen are required to observe a large number of prescriptive taboos, as well as others connected with the numerous rituals observed during the actual ceremonies. These are summed up in the following commandments:---'When you go fishing, do not look down into the water.' 'Do not spit into the sea: spit into the air so that your spittle may fall upon the sea like rain.' 'Do not cast stones into the sea' ---and many others of a like nature. Another important taboo connected with the sea and most stringently enforced at this time, is that no woman shall touch or have anything to do with the flying-fish ceremony, or approach close to, much less enter, the sea. It would appear that this is related to the early creation myth in which a pregnant woman by enter-[34]ing the sea was the cause of the great flood which covered the island and destroyed all life upon it. (11)"

11. See Legand of Imulud, AYL, p. 92 lines 1 ff.

37: Steere--314 S-3 (1873-74?) 1875 Formosan Aborigines-1-2
116, 583, 241, 533, 784, 609 Chin-hoan

"The Kale-whan, in times of scarcity, frequently sell their daughters to the Chinese and Pepo-whans, who take them as supplementary wives and make them useful as interpreters in thus bartering with the savages. While we were among the Kale-whan the chief offered to sell us three girls of the tribe at twenty dollars each, or its equivalent, in barter on fee simple. The poor girls were dressed up in all the finery the tribe possessed, one of them having a beautiful stem of wild red lilies in her hair, and were kept singing nearly all night before our door. They are a very musical people, and at night a large number collected in the house of the chief and the women would sing a monotonous but musical chant apparently as long as they could hold their breath, and then the men would answer in the same strain, winding up every time with a loud inspiration. We went among them during their seed time, and there seemed to be some taboo connected with it that forbade them entering their houses, and we found them all sitting around outside with closed doors, or at least with the slabs of slate that served for doors in their places. About midnight the taboo passed off enough so that they entered their houses, but there was still something that forbade them trading with us or assisting us, they even refusing at first to give us fire. Whenever one of the tribe, led by the display of cloth, scissors, etc., that we had with us, was tempted to trade us a pipe or an ornamented knife-scabbard, some one would pronounce the fatal word parici, and the trade was immediately dropped. There were

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4



721 place to take an oath for starting their hunting trip. *joqex-etex* said that on this
79 occasion, the leader stood in front of all participants, with a wooden-spoon [*sasowai*] in his right hand and with a torch made of palm-fibre in his left hand, he prayed to their ancestor-spirits: "I hold this ceremony according to the old tradition of our tribe. This spoon and torch have been transmitted to us from our ancestors because they represent good fortune. Drinking this water in the spoon and lighted by this torch, we shall have good luck." After this, each participant moistened his right hand in the spoon and sucked it with his lips. Then, the torch was lighted. The ignition was by flint and steel. This fire had to be divided among the participants to light a new fire in their own houses. *taqun-nomin* said that the condition of the ignition revealed omens of the expedition.

4. Taboo after the new fire

721 After the new fire had been lighted, many kinds of taboo had to be observed.
784 The more important ones were: (1) prohibition from extinguishing the kitchen fire; (2) prohibition from weaving (this taboo must be observed by all families of the same
79 *qotox litan*(s) or hunting group. Other hunting groups though may be released from this taboo, but the warp beam must be filled up with cloth fragments to prevent its making a sound when weaving.); (3) prohibition from intercourse and exchange of gift with the family which is quarrelling with the other family; (4) prohibition for holding a ceremony; (5) prohibition to make a noise; (6) prohibition to steal; (7) prohibition to commit adultery (this is applied to families of the same hunting group).

5. Costumes and foods

721 The leader and other participants of the expedition dressed according to their regulation, and brought weapons, bags for transporting the hunted heads, and ear-
[26] ornaments to be used in time of returning in triumph with them. Foods prepared to be consumed for the expedition were salt, millet-cakes, ginger, etc.

72 6. Dream divination

787 In the evening before the expedition is to start, they seek for dream omens which are called *mital sapijil*(m) or *mata spi*(s). If most of the participants have bad dream, the expedition will be postponed or cancelled.

7. Bird divination

If a good omen is gotten from the dream, two or three members of the expedition will be sent out early in the morning to hear the chirping of a kind of bird called *siljeq*. If an evil omen is gotten, the expedition must stay over night at the place where the bird divination had taken place, and will have another divination the following morning. If again an evil omen is gotten, they will cancel the trip.

721 8. Calling the souls of the enemy

788 If a good omen is revealed by the bird divination, the expedition will start on its way. The first thing they must do after they have reached the destination is to hold a ceremony for calling the souls of their enemies to come, which is called *somilai*. In the ceremony the leader has camphor leaves in his hands, he points these in the direction

The moral code of the natives demands that they take revenge on the enemy who robbed them of their fertile land and sent them to the barren mountains. This tradition is handed down from generation to generation, and it is believed that it is actually a good deed to obtain the head of one of the enemies of the country. (2) Their revenge

> 2. For that reason head hunting has increased during the first few years; the Japanese, without harming the natives themselves, have penetrated into their region and exploited it.

is therefore never personal. It is not a question of decapitating the man who has felled a certain camphor tree, for instance. Everyone who belongs to the enemy's party is liable for the common guilt with his head. Since it is also considered an act of courage to get the head of an enemy, this trophy is necessary to one who wants to marry. The bridegroom places the head, a bloody token of his ability to become a husband, at the feet of his bride. A second reason for this custom is a superstition which cannot be eradicated. Thus, in the north, the harvest festival in honor of the gods is celebrated by an offering consisting of several human heads.

On Formosa, headhunting takes the place of a procession held to implore the deity for rain or sun. Finally, headhunting also takes the place of a trial by ordeal. If a

case cannot be decided, [611] the chief of a tribe, the guardian of the law, proclaims that he who is the first to bring back the head of an enemy, is in the right.

some rare plants and land shells in the ravines which I wished to collect, but the savages seemed to think that it would bring some great evil upon them if they allowed me to take away any thing, and they almost compelled me by force to desist, pulling me by the arms and shouting parici in my ears. We were told that this taboo would pass off within four or five days, but we had no time to wait and so did not see them in their usual state."